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A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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T. H. Prince and Princess Takamatsu just after their marriage ceremony held before the Imperial Sanctuary. (This photograph was taken by a court photographer)

UNIV. OF MICH.

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Taikan Yokoyama, one of the greatest artists of the Japanese style in Japan, leaving Yokohama for Italy to attend the Japanese Art Exhibition to be held in Rome.

Miss Magara Sakai, daughterlof Mr. T. Sakai, speaking at a meeting held by a proletarian party Candidate.

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Preparing for the Setsubun Festival at the Konpira Shrine, Shiba, Tokyo.

Dolls for the Girls' Festival at Toyshop

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The Polish Minister going out for a call at the Imperial Palace on January 28th to congratulate on the Imperial Enthronement, taking with him a carpet to be presented to H. M. the Emperor.

The new American Ambassador Mr. Castle who recently arrived at the post on an important mission, going out to proceed to the Imperial Court on January 24th.

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A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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DISSOLUTION OF IMPERIAL DIET

By M. OUCHI

THE 57th session of the Imperial Diet was dissolved on January 21st, when it resumed its sitting after the New Year's recess.

Dissolution had been intended by the present Ministry since its formation, and the people had expected it, the only question being when it would take place.

On the day of dissolution the House of Peers opened at 10.10 a.m. and closed at 12.47 p.m. after which the House of Representatives opened at 1.30 p.m. All members of the latter house were much excited in expectation of dissolution, and some arrived as early as 7 a.m. Thousands of people visited the house from the early morning, and waited patiently for admission, forming long queues outside the gate.

At 1.38 p.m. Premier Hamaguchi, with a bundle of papers under his arm, entered the House, followed by the other Ministers, amidst enthusiastic applause by the Government party men in welcome. The excitement was natural, when we consider their past trials; and they wanted to cheer the Premier. Soon they returned to composure, and waited calmly for the leader to appear on the platform.

At 1.40 p.m. President Horikiri announced the opening of the session, and after formal reports the session entered on the order of the day. First, Premier Hamaguchi spoke on administration; and then the Foreign Minister, Baron Shidehara, on diplomacy, as they had done in the House of Peers. After that Finance Minister Inoue spoke on the financial policy of the Government. He finished just at 4 p.m. and then Mr. Inukai, Leader of the Seiyu Party, (the opposition) made a speech, and the Premier answered it. After that, Mr. T. Yamamoto, of the Opposition Party, appeared on the platform, when an Imperial Rescript was received, suddenly ordering the dissolution of the House; it was read with solemnity by President Horikiri, all the members and attendants rising

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in their seats. It was then 4.42 p.m. The members gave three *banzai* and left the House by twos and threes with tense expression on their faces. The 57th session of the Imperial Diet was thus dissolved on the first day of re-opening after the New Year's recess.

The Government petitioned H.M. the Emperor for the Imperial Rescript because the present Ministry being supported by only a minority party, the Minsei-to, while the majority party, the Seiyu-kai, was in opposition, could not carry out smoothly its administrative policies, and it was highly undesirable for the state to leave any longer the political situation unstable, in addition to which the majority obtained by the Opposition unnaturally, in a way other than a general election, could not be considered as reflecting the general wishes of the people. For this reason, the present Ministry believed it a proper measure to petition H.M. the Emperor for the Rescript and to test the confidence reposed in it by the electors. At the same time the House of Peers was prorogued by H.M. the Emperor.

On the 22nd an Imperial rescript was announced in the "Official Gazette" ordering a general election to be held on February 20th. The political circles began preparations forthwith for a general election with extreme tension. At the dissolution of the Diet, of the total number of members of 466, the Seiyu-kai had 237 members, and the Minsei-to, the Ministerialists, had 173 members. Besides, there were 7 members of Proletarian Parties, 3 members of the Kokumin-Doshi-kai, 3 members of the Meisei-kai, 1 member of the Kakushin-to, 20 independents and 22 vacancies. The Election Committee of the Minsei-to calculates a gain of 73 more members in the general election, making its membership in the Diet 246. On the other hand, the Seiyukai's estimate is 220 for the Seiyukai, 210 for the Minseito, 12 independants and 24 other members. But from past examples it may be said that until actually they are elected both parties will not be able to see which wins. The people are watching with a great deal of interest which party will win.

It is forty years since constitutional government was inaugurated in Japan. In the meantime there have been fifty-seven sessions of the Diet, of which only a few went through the tenure of four years; from 1898 to 1902, from 1904 to 1908 and from 1908 to 1912. In all others the Diet was all dissolved before the expiration of the term and the last was the fifty-fourth dissolution. The Government assigned proper reasons for the dissolutions, but in the most cases, dissolution was forced when the situation in the Diet was against the Ministry. In this, there seems to be no great difference between the legislature here and ab-

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road. Let us notice the number of dissolutions in the past and the chief reasons for them.

Session. Ministry. When Dissolved

2nd Matsukata Dec. 25th, 1891

Reason.—The House disapproved Government Budget and other bills and reduced Government expenditure 7,900,000 yen to show lack of confidence in the Ministry.

5th 2nd Ito Dec. 30th, 1893

Reason.—The House demanded enforcement of official discipline, impeached the Ministry on the *Chishima* affair, and voted a representation for enforcement of the treaties against the policy of the Ministry.

6th 3rd Ito June 2nd, 1894

Reason.—The House voted an address to the Throne impeaching the Government, and presented the address to H.M. the Emperor, for the reason that it improperly dissolved the Diet the previous year, and did not carry out reforms in administrative affairs, retrenchment in the government expenditures and Naval reformation, as generally desired by the public.

11th Matsukata-Okuma Dec. 25th, 1897

Reason.—The House considered a bill for a decision to be made distrusting the Ministry, and was passing it by a majority of votes.

12th 4th Ito June 10th, 1898

Reason.—The House disapproved by a majority vote Government bills for enhancing the Land, Income and Saké Taxes and increasing railway and communition service incomes.

17th 1st Katsura Dec. 28th, 1902

Reason.—The House was rejected by majority vote a Government bill for renewal of the law for increasing the Land Tax in order to obtain funds for a Naval expansion.

19th 2nd Katsura Dec. 11th, 1903

Reason.—The House stated in its answer to an Imperial Rescript for opening the Diet that the Government made blunders in home administration and lost chances in diplomacy, impeaching the Government for the effeminacy of diplomatic policy towards Russia thus showing distrust of the Ministry.

35th Okuma Dec. 25th, 1914

Reason.—The Seiyukai and the Kokuminto disapproved a Government bill for the establishment of two divisions and reduced expenditures for warship construction and other new Government enterprises.

38th Terauchi Jan. 25th, 1917

Reason.—The Kenseikai and the Kokuminto opposing the non-partizan Cabinet, presented a bill affirming lack of confidence in the Ministry, and passed it by a majority vote.

42nd Hara Feb. 26th, 1920

Reason.—The Kenseikai and the Kokumin-to submitted a bill urging the adoption of universal suffrage. But the Seiyukai and other parties oppos-

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ed it, and it was evident that the bill would be rejected. But the Diet was dissolved in order to appeal to the country.

48th Kiyoura Jan. 31st, 1924

Reason.—The Kenseikai, the Seiyukai and the Kakushinto attempted to submit a bill distrusting the Cabinet.

54th Tanaka Jan. 21st, 1928

Reason.—The Minseito, the Opposition, submitted a bill distrusting the Ministry, and the House was dissolved in order to prevent the bill being placed on the order of the House and passed by a majority vote.

THE RED CROSS WITH OF JAPAN

Presents to Mrs. Hoover

Dolls and paper-holders presented by the Juvenile Red Cross members among the girls of the Tokiwamatsu Girls' High School at Shibuya, Tokyo, through the Japan Red Cross Society, were handed to Mrs. Hoover at the White House by Mr. Albert Thompson, President of the Colombia Juvenile Red Cross, accompanied by a representative of the Japan Juvenile Red Cross.

Volunteer Nurse Society

The Volunteer Nurse Society of the Japan Red Cross held its New Year's social gathering on January 17th in the hall of the Specimen Building in the compound of the head office. There were present H. H. Prince Kan-in, Honorary President of the Japan Red Cross, and T. H. Princesses Chichibu, Kayo and Kan-in, Junior., honorary members. Marchioness Nabeshima, President of the society, made a complimentary address, and Prince Tokugawa, President of the Japan Red Cross, gave instructions. After the ceremony, *kibi-gaku* was performed, and refreshments were served. There were about 160 persons present.

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TOKYO HARBOUR IMPROVEMENT WORK

THE Sumida River improvement work which has been going on consecutively since the fiscal year 1922-1923, is to be cempleted in the fiscal year 1931-1932. But even on completion it will do little more than facilitate the loading and unloading of merchandise amounting yearly to 3,600,000 tons; but this is inadequate to cope with the progress of the times.

The imperial capital is now being at last completely restored, and its industry is much developed, the amount of merchandise going in and out of it increasing steadily. At such a time, the Municipal authorities consider it imperative to improve the harbour of Tokyo so as to allow more prompt and economic distribution of merchandise, and to contribute towards the prosperity of the capital. They plan, therefore, to improve the habour of Tokyo by completing the various means of harbour accommodation, simultaneously with the work of improvement on the Sumida River, which is already under way, so that its economic value will be raised and something will be contributed towards the advancement of the city.

The following are the essentials of the work under this plan:

1. The passage of ships.—A passage will be built from the harbour entrance between No. 5 Fort and No. 2 Fort to the isothymetric line of 25 "shaku" in depth in the south, stretching over 3,300 "ken" with a width of 80 "ken". This length is to be dredged to a depth of 25 "shaku" below the low-ebb surface so as to allow the easy passage of boats of not more than 6,000 tons; and the sea is to be dredged to a depth of 22-25 "shaku" for a length of 1,750 "ken" and a width of 80 "ken" from the south end of Tsukishima to No. 2 Fort as the main passage in the harbour.

2. A Temporary Breakwater.—This temporary breakwater is to be built for a length of 360 "ken", connecting Nos. 3, 6 and 2 Forte, and to enclose, with another temporary breakwater, which connects No. 3 Fort with the reclaimed ground of Fukagawa, a harbour of 2,580,000 *tsubo*, making a calm inner harbour and protecting it from the force of heavy seas blown by easterly or south-easterly winds.

3. Sand Guarding.—A mole is to be erected to a length of 2,890 "ken" on both sides of the passage for ships to prevent accumulation of sand as far as the isothymetric line of 25 "shaku" in depth towards the open sea.

4. Another Breakwater.—A breakwater of 281 "ken" in length is to be built from the south-east of the fore-

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shore of No. 1 reclaimed ground, forming a safe anchorage of 44,000 *tsubo* in area for lighters.

5. Quays.—A pier of 240 "ken" in length is to be built at the south-west of the foreshore of No. 4 reclaimed ground (old), on both sides of which are to be built a quay A class (with a depth of 25 "shaku") and a quay B class (with a depth of 22 "shaku"), a quay of 240 "ken" of A class in length at the South-eastern end of No. 4 old reclaimed ground, and in connection with it a quay of B class for 240 "ken" in length, each being of ferro-concrete and diving case structure and capable of accommodating twelve 2,000-6,000 ton boats moored at the same time.

6. A Pier.—A ferro-concrete pier is to be built for a length of 170 "ken" in front of No. 1 old reclaimed ground; and the front being held at a depth of 22 "shaku", it is to be made so as to accommodate three 2,000-3,000 ton ships moored at the same time.

7. A Landing-Place Embankment.—An A class landing-place embankment is to be built for a length of 426 "ken" along the coast of the anchorage for lighters in the south-east of No. 1 reclaimed ground, and of 490 "ken" in the south-west of No. 5 old reclaimed ground, and a depth of 9 "shaku"; and a B class embankment to be built to a depth of 7 "shaku" and for a length of 1,038 "ken" along the coast of the anchorage of rafts to the west of No. 3 reclaimed ground.

8. Embankments of the Reclaimed Grounds.—The reclaimed grounds are to have embankments chiefly of ferro-concrete and sheet-pile structure, and those of Nos. 3, 4 and 5 are to be built more strongly towards the open sea.

9. The Anchorage of Ships.—The anchorage of ships is to be built within an area of 840,000 "*tsubo*" to be dredged in the south-east of Tsukishima out of the total area of about 2,580,000 "*tsubo*" of the harbour, and of the area to be so dredged, 400,000 "*tsubo*" at a depth of 25 "shaku", is to be made the anchorage of 4,000-6,000 ships, and 440,000 "*tsubo*" at a depth of 22 "shaku" is to be the anchorage of 2,000-3,000 ton ships.

10. The Anchorage of Lighters.—An anchorage is to be built for lighters to an area of 44,000 "*tsubo*" in the south east of No. 1 reclaimed ground, and a depth of 9 "shaku" making the coast a landing-place.

11. The Anchorage of Rafts.—An anchorage is to be built for rafts to an area of 162,000 "*tsubo*" at the north-west of No. 3 reclaimed ground, to a depth of 7 "shaku", making the coast a landing-place, which will be used as a landing and shipping place of lumber and a place of general loading.

12. Canals between Reclaimed Grounds.—Canals are to be built through the reclaimed grounds, 30 to 60 "ken"

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in breadth and dredging them to a depth of 7 "shaku" below low-water level so as be navigable by lighters.

13. Dredging and Reclaiming.—Under this programme the total area of the sea to be dredged is 1,640,000 "*tsubo*," and the total amount of the earth will reach 2,300,000 cubic "*tsubo*," and total area of the sea to be reclaimed 900,000 "*tsubo*," involving 2,100,000 cubic "*tsubo*" of earth.

14. Sheds and Warehouses.—Sheds are to be built to a total area of 3,130 "*tsubo*" along the quays, and an area of 100 "ken" from the normal line of the quays is to be devoted to use for connecting the sea and land transportation.

15. Roads and Bridges on the Reclaimed Grounds.—Main lines of road are to be selected, being 10-20 "ken" variable according to the condition of traffic of the place, and roads and bridges are to be built so as to be good thoroughfares for horses and vehicles.

16. Railway.—The harbour railway necessary for connecting land and sea is to have sidings laid to each quay and chief loading place, so as to facilitate transportation of merchandise, and the railway bridges are to be movable in the centre so as not to obstruct traffic in the canals.

Besides, light buoys and harbour lamps are to be built so as to be of service to mariners, mooring buoys to be placed for the safe and easy anchorage of ships, electric lamps to be on the water front to illuminate the yards and water-works for supplying water to ships.

The total estimated cost of improvement of Tokyo harbour is 27,900,000 yen, of which 700,000 yen is to be defrayed in the fiscal year, 1929-1930; 700,000 yen in that of 1930-1931; 500,000 yen in that of 1931-1932; 3,500,000 yen in that of 1932-1933; 3,500,000 yen in that of 1933-1934; 3,500,000 yen in that of 1934-1935; 4,000,000 yen in that of 1935-1936; 4,000,000 yen in that of 1936-1937; 4,000,000 yen in that of 1937-1938; and 3,500,000 yen in that of 1938-1939.

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ACHIEVEMENTS IN TAIWAN

By Y. TAKAGI

WHEN Formosa was ceded to Japan after the war with China in 1895 it was an island that scarcely could be called civilized, for a great part of it was overrun by savages, headhunters of the most cruel description; while the local Chinese population was barely able to exist. The Portuguese, who first brought the island to the notice of Europeans, in the 16th century, called it Formosa because of its beauty, but it was an instance of where "every prospect pleases and only man is vile." So far as Nature goes Formosa is the emerald of the Far Eastern Pacific. With its wonderful hills of perpetual green, its azure mountains fading in the far blue-pencilled haze and in parts rising majestically above the clouds, Formosa is a paradise for the lover of scenic beauty. Its natural beauty remains untarnished. But what about its savages and its Chinese population?

On taking possession of the island 35 years ago Japan found nearly three million Chinese in local habitation of the place, and even some of these were insurgents, if not brigands and bandits, while the fierce aboriginal tribes terrorized the frontiers of what civilization there was, seeking human skulls to ornament their family archives. There was safety for neither life nor property; everyone went about the daily task in constant trepidation, not knowing whether life would end before the day had passed. With these terrors Japan at once made up her mind to deal; and not only with these, but with the deadly curse of opium which was decimating the Chinese population, one out of every eighteen being hopelessly addicted to the drug. To restore law and order, to suppress savagery, to rid the people of opium was Japan's almost impossible task. Plans were at once laid for peaceful invitation of the savage population to submit to civilized government, and where this was rejected to suppress savagery by force. The opium traffic could not be abolished at a stroke of the pen without precipitating open rebellion. In any case the Japanese authorities were well aware that sudden cessation of opium causes the victim unbearable suffering, if not death. The evil was of a nature that suggested gradual elimination by the restriction of sale and the prevention of new victims.

All these reforms, however, had to be hastened as far as practicable on account of the inflow of Japanese population who were likely to be contaminated if opium were not put under the ban, and which were likely to face death if the savages were not confined strictly to their own preserves. The

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first two years of Japan's administration were a trying ordeal. Raids on the local population by the savage tribes continued from time to time, the opium dens were still patronized, while pest and malignant fevers attacked the people. It was most fortunate for Japan's administration that Dr. Shimpei Goto was sent to the island about this time and became a leading official of the Government. He had already distinguished himself as a man and as a scientific scholar at home, and so had the full confidence of the nation when he undertook his great work in Taiwan, under Governor-General Kodama. His first work was to organize for the elimination of disease and the suppression of opium. He established hospitals and opened a laboratory for the study of local diseases, dividing the island into twelve sanitary districts, each with its hospital, and with dispensaries in towns and villages He contended that these instruments of health and civilization would be more effective than military force in reforming the island conditions. That the new administration should thus assume a humanitarian attitude was certainly for the best interests of both Japan and her new colony. The army of physicians, nurses, biologists and chemists which Dr. Goto brought to Formosa had more to do with changing the country than any other influence The cleansing force of scientific sanitation in itself began at once to reduce the death rate; everything had to be cleaned up from the people and their dwellings to their streets and even fields. Even the haunts and breeding-places of mosquitoes were wiped out, until malaria was greatly reduced. Japan introduced the custom, long in vogue at home, of ordering all dwellings to undergo a thorough cleaning twice a year, and this rule the Formosans still strictly observe. The ignorant population at last began to see some reason in Japan's apparent madness, and to learn that there was some real connection between dirt and disease. By this means mortality from malaria has been reduced by over 60 per cent.

The elimination of the opium vice proved naturally more tedious and difficult than the eradication of disease. The use of the drug could not be controlled without establishing a government monopoly of the importation and sale of opium. The victims hopelessly given up to its use were licensed to have a certain ration in a stated time. No one could obtain permission to use opium without a doctor's certificate proving that he had been an addict for so long. The quantity of opium was regulated by the degree of the victim's addiction to the drug. Nor could a ration for more than three days be obtained at one time. The inspector saw to it that the entries in the dealer's book agreed with those in the victim's

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pass both, so that there could be no abuse of the system of sale and use of the drug. By this system no new victims were permitted, the idea being that as old victims of the drug died off, the number of addicts would gradually be reduced to none. This is an interesting contrast to the control of this pernicious traffic in other parts of Asia, even those ports under control of European Powers. There the amount allowed to be sold to any one individual must be more than an addict would be allowed to possess at one time, but there is no insistence that the buyer shall be an addict of the drug; so that in India anyone, whether a victim of the drug or not, may obtain opium from a licensed druggist or vendor. As there is no proper licensing system for users, individuals may provide themselves with supplies for all the victims ready to buy from them. A further contrast is that in Formosa no minor can purchase or use opium.

In regard to the opium traffic Japan had first to ascertain the actual number of those addicted to the drug, no easy undertaking. By the year 1895, no more than 95,439 victims had been discovered; but by 1900 a more careful survey brought to light as many as 169,772 victims; and since then the total number has been gradually decreasing, in accordance with the policy of the system of registration, until in 1920 we find the number reduced to

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pass book, so that there could be no abuse of the system of sale and use of the drug. By this system no new victims were permitted, the idea being that as old victims of the drug died off, the number of addicts would greadually be reduced to none. This is an interesting contrast to the control of this pernicious traffic in other parts of Asia, even those parts under control of European Powers. There the amount allowed to be sold to any one individual must be no more than an individual is allowed to possess at one time, but there is no insistence that the buyer shall be an addict of the drug; so that in India anyone, whether a victim of the drug or not, may obtain opium from a licensed druggist or vendor. As there is no proper licensing system for users, individuals may provide themselves with supplies for all the victims ready to buy from them. A further contrast is that in Formosa no minor can purchase or use opium.

In regulation of the opium traffic Japan had first to ascertain the actual number of those addicted to the drug, no easy undertaking. By the year 1898, no more than 95,449 victims had been dis covered; but by 1900 a more careful survey brought to light as many as 165,752 victims; and since then the total number has been gradually decreasing, in accordance with the princi_ples of the system of regulation, until in 1926 we find the number reduced to 33,755, and the majority of these were over 55 years of age. It is obvious that within the next twenty years or so the number of opium-users in Formosa will be about negligible. Thus not only did Dr. Goto's scheme of reform accomplish its purpose, but his plan to allow all profits on the sale of opium to go to the upkeep of hospitals has also been successful. It is necessary to say this, because some critics of the Formosan administration have attempted to accuse Japan of making money out of the traffic in opium. The contrast between Japan's handling of the matter with that of other nations is again seen if we remember that, while Japan's profit on opium in Formosa has been only 1 per cent of the total revenue of the island administration, England's profit on the opium traffic in India has been 3 per cent of the total Indian revenue, and all Japan's profit goes to amelioration of the local population through medical services. In addition Japan has succeeded in teaching the population under her rule in Formosa, as well as at home, that addiction to opium is a moral evil, no less than a vice, to be avoided and suppressed, so that all who indulge in the practice now feel themselves objects of odium in the eyes of their neighbours. It is indeed a great moral change when the younger generation have come to believe that they can seek this pernicious pleasure only at the expense of their

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honour and reputation.

What Japan has done to suppress or eliminate savagery in Formosa would form a long and interesting chapter in itself. In addition to the Chinese population there are about 85,000 aboriginal savage tribes in the island, living mostly in the mountain fastnesses, secure from any attack outside. Deprived of peaceful contact with the Chinese, the savages have never become addicted to the opium habit. Up to the time of Japan's advent the Chinese and the aborigines were sworn enemies, always at daggers drawn; and this made it all the more difficult for Japan to appear in a friendly attitude in the eyes of the savages. To the savage all foreigners were enemies, and his only idea of how to treat them was to take their heads. By both force and persuasion the Japanese administration has succeeded in winning over or subduing several savage tribes of the island, and depriving them of their weapons of warfare and murder. At first the savages who surrendered were extremely suspicious, fearing that doctors and police were aiming at poisoning or killing them; fear of medicine was overcome by the doctor or nurse taking the first dose, and then offering the remainder to the patient. But this was rather an ordeal if the police or nurses had to see several patients in one day. Another difficulty is that these aborigines expect medicine to work wonders, and if it does not cure at once they think it useless. But the administration has extended education to these people, and they are making such progress in enlightenment that some of them are now becoming doctors themselves, so that in time they will come to be as civilized as the rest of the population.

Like all primitive people they had been accustomed to regard all diesase and misfortune as the revenge of angry deities; and their only method of relief was to appease the anger of their gods by sacrificing a pig or a fowl. It was difficult to stop their unsanitary practice of burying the dead under the bed of the nearest relative of the deceased, and the practice of tattooing which was often barbarous, as needles were hammered into the flesh. Not until time proved that no evil followed the abolition of these evil customs were the people reconclied to the change. It must not be supposed that the changes have been brought about without much sacrifice of life and great effort.

The number of police and soldiers who have sacrificed their lives for the promotion of civilization in Formosa has not been small. In some parts a wire fence, charged with fatal electric current, had to be erected along the frontier of the savage territory to prevent raids from headhunters. But while the Administration has been absolute, it has always been as far as

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be cast adrift in a

What Japan has done to suppress or diminish slavery in Formosa would form a long and interesting chapter in itself. In addition to the Chinese population there are about 5% 0 aboriginal savages in the island, living mostly in the mountain fastnesses, secure from any attack outside. Deprived of personal contact with the Chinese, the savages have reverted and adapted to the opium habit. Up to the time of Japan's advent the Chinese and the aborigines were sworn enemies, always at daggers drawn; and this made it all the more difficult for Japan to appear in a friendly attitude in the eyes of the savages. To the savages all foreigners were enemies, and his only idea of how to treat them was to take their heads. By both force and persuasion the Japanese administration has succeeded in winning over or subduing several savage tribes of the East Coast, and depriving them of their weapons of warfare and murder. At first the savages who surrendered were extremely suspicious, fearing that foot-ta and police were simply at point of after killing them; but the latter overcame by their display of force and persistency the first doubts, and the offering the remainder to the path. But this was rather an ordeal at the police courts had to see several patients in one day. Another difficulty is that these aborigines expect to be fed by the

[illegible] and not do not come at once, but [illegible] that the [illegible] soon of [illegible] boasting doctors [illegible] so that in time they will come to be [illegible] as the rest of the people are.

In addition to [illegible] they had been accustomed to regard all diseases and misfortunes as the revenge of angry deities; and their only method of relief was to appease the anger of their gods by sacrificing a pig or a fowl. It was difficult to stop this superstitious practice of burying the dead under the head of the house, or removing the dead body and the portion of the house which was often burned as medicos were forbidden to enter the house. Not until time proved that no evil followed the abolition of these evil customs were the people reconciled to the change. It must not be supposed that the Japanese have had to undergo a great deal of sacrifice of life and great effort

The number of police and soldiers who have succumbed their lives for the preservation of order in Formosa has not been small. In some parts a wonderful change will [illegible] country had to be created along the frontier of the savage territory to prevent raids from headhunters. But [illegible] the Administration has been [illegible] it has always been as far as

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possible benevolent. The sun has risen upon formerly and been turned to been used to go among and minister their sad rebellious crucifies of the benefits of culture and civilization, and to show them that the Japanese are their friends, and the enemies only of those who kill people or break the laws. Some of the aborigines have been brought on visits to Japan proper to see what a civilized country and people look like, and how life is ones under such conditions; and these have been sent among the aborigines at home to tell what they saw. Thus every thing possible is being done to win the confidence of those still obstinately preferring savagery to civilization: and there is every hope that it is now only a matter of time when the last savage in Formosa will have been brought under law and order.

Nothing has been said of the good work which some Christian missionaries have been doing in the island; nor of

[illegible] in Japan, and [illegible] when the island has [illegible] Formosa is the [illegible] devoting to the world, although about two thirds of the total population is now productive. The total trade of the island amounts in value to nearly $8[illegible] per annum. A good system of education has been officially provided for the inhabitants, including 862 primary schools, 9 secondary schools and 11 girls' high schools, with [illegible] schools, as well as normal schools, medical schools, a University school, together with a [illegible]. So far has the island now advanced in modern thought that the [illegible] for participation in the Island Exposition, and society even in [illegible] or home rule, is [illegible] only strong; but whether this is a [illegible] to be seen.

possible benevolent, The savages that have surrendered and been tamed have been used to go among and inform their still rebellious comrades of the benefits of culture and civilization, and to show them that the Japanese are their friends, and the enemies only of those who kill people or break the law. Some of the aborigines have been brought on visits to Japan proper to see what a civilized country and people look like, and how life seems under such conditions; and these have been sent among the aborigines at home to tell what they saw. Thus everything possible is being done to win the confidence of those still obstinately preferring savagery to civilization; and there is every hope that it is now only a matter of time when the last savage in Formosa will have been brought under law and order.

Nothing has been said of the good work which some Christian missionaries have been doing in the island; nor of the immense progress in industry and agriculture which the island has experienced under Japan's administration. Formosa is the greatest camphor-producing centre in the world, affording about two-thirds of the total supply, while the amount of cane sugar produced is now prodigeous. The total trade of the island amounts in value to nearly 500,000,000 yen annually. A good system of education has been officially provided for the inhabitants, including 862 primary schools, 9 secondary schools and 11 girls' high schools, with 16 technical schools, as well as normal schools, medical schools and forrestry schools, together with a university. So far has the island now advanced in modern thought that the party clamoring for participation in the island government, and seeking even independence or home rule, is increasingly strong; but whether this is a wholesome sign, remains to be seen.

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THE DOLL FESTIVAL

By S. MIYAGI

AFTER the Meiji Restoration the rites and ceremonies of the year observed by the Japanese for generations were gradually discontinued or neglected, but the Doll Festival has not declined in the least, but has become even more popular among all classes of society, owing to encouragement given to the people in cultivating veneration for the Imperial House among girls, and also the idea of household management. Consequently the demand for the dolls so increased that fairs came to be held at Jukkendana, Nihonbashi and at Asakusa Park, Tokyo.

The Doll Festival, known as the *Hina Matsuri;* is held on March 3rd, it is called the Girls' Feast. It is one of the most pleasant and memorable yearly feasts for all Japanese girls, without distinction, whether wearing foreign dress and leading modern life, or brought up in the old way.

There are different opinions as to the origin of the Doll Festival. It certainly dates back to a very old time. Some ancient books, such as the *Genji-monogatari* and the *Makura-no-soshi*, writes of *hina* (dolls), but these are dolls presented to the Imperial Court on the occasion of purification on the Serpent Days, and not those used in the Doll Festival. Later, in the reign of the Emperor Go-Tsuchi-mikado (1464-1500), the Doll Feast was held on March 3rd. *Momo-no-sake* (white *sake*) and *yomogi mochi* (rice-cake) offered to the Emperor and the Empress of the Dolls are said to be offerings made since remote antiquity at the *sekku* (feast) on the third day of the third month.

About the origin of the Doll Festival a comparatively reliable opinion is that the date was fixed on March 3rd by Tofuku-mon-in, the mother of the Empress Myosho-in on the occasion of her accession to the throne in the sixth year of Kanyei (1629). This feast was simply observed in the Imperial court at first, and it was not till some time in the Tokugawa period that it was held among the people, as well, say in the Tenna era (1681-1683) or the Teikyo era (1684-1688). Since then it became more and more popular, and the dolls became more and more skilfully made. Once in the Shotoku era (1711-1716) the feast was held on March 3rd and September 9th, but soon the latter date was struck out.

The chief of the dolls is the *Dairi-bina*, or the Emperor and the Empress. They underwent changes in size and materials in the past, when there were many kinds produced, such as *imo-hina*, *tachi-bina*, *ito-hina*, *keshi-hina*, *kari-*

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THE DOLL FESTIVAL.

By S. MIYAGI.

A FEW days before the March 3rd celebration the streets and storehouses of the principal cities are crowded by the Japanese for the purchase of articles which were produced by ancient method or imported, but the Doll Festival is not declined in its mark, but has become even more popular among all classes of society, owing to encouragement given to the people in celebrating veneration for the Imperial House among girls, and also the idea of household harmony. Consequently the demand for the dolls so increased that fairs cause to be held at Ueno, Kandaya, Nihonbashi and at Asakusa Park, Tokyo.

The Doll Festival, known as the Hina-Matsuri, is held on March 3rd and is called the Girls Festival. It is one of the most pleasant and memorable yearly fêtes for all Japanese girls, without distinction whether in Japanese or foreign dress and living modern life or brought up in the old ways.

There are different opinions as to the origin of the Doll Festival, but certainly dates back to a very old time. Some ascribe its origin to the Chinese custom, while others say that these dolls pertained to the Imperial Court on the occasion of a celebration on the 3rd day of the 3rd month in the year of [illegible] the reign of the Emperor Go-Toba-in (1183-98). The Imperial Princess was born in 1st Year Meiwa (1764) and the Empress Dowager (Grandmother) offered to the Emperor and the Empress of the Doll's are said to be offerings made since remote antiquity on the 3rd day of the third month.

About the origin of the Doll Festival a comparatively reliable opinion is that the date was fixed on March 3rd by Tofuku-mon-in, the mother of the Empress Nyoin-in on the occasion of her accession to the throne in the sixth year of Kanyei (1629). This feast was simply observed in the Imperial Court at first, and it was not till some time in the Tokugawa period that it was held among the people, as was in the Tenna era (1681-1683) or the Genroku era (1688-1703). Since then it became more and more popular, and the dolls became more and more splendidly made. One in the Shotoku era (1711-1715) the feast was held on March 3rd and 5th Sept. the 5th, but soon the latter day was struck out.

The dolls of the Emperor and the Empress, under a stand of cherry and peach trees were placed in the palace. [illegible]

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gen-hiku, Yoshino-hiki, Niwaka-biki, Kyuhyo-zumi-biki, Seiyo-biki and Fukuro-biki. Further, there were Jorurimono-ki and Jewellery in peculiar style; and from the Genroku era (1688–1703) to the present era, dolls of a great many different names were produced, there being over one thousand different names. The Emperor and the Empress have been made dolls or paintings. Presidents are very fond of dolls, and there are many court-ladies, nurses, attendants, children, old men, cooks and hens, and others. These dolls are exhibited in proper order on three, five or seven platforms. There are additionally covers, chests of drawers, folding screens, musical instruments, tea sets, Kamado (shell tub), Kuruma (chests), hand boxes, palanquins or vehicles and different other things arranged on the same platforms.

The ornaments gradually increased in kind. The old offerings were Yomogi-mochi, or Kashiwa-mochi (rice cake of a diamond shape), chaos and olive saw (white saw). Later, other things were offered in addition and various kinds of confections, specially made for the occasion, came to be offered.

Then as to the arrangement of the dolls, no doubt may appear to be generally known, but in reality they are misunderstood in many households. In fact there are different opinions as to the correct method of arranging specialists; there have been different between Kyoto and the Kwanto region. The number of dolls to be arranged is fortunately 15, consisting of the Emperor, the Empress, three court-ladies, five musicians, the Udaijin (the Minister of the Right), the Sadaijin (the Minister of the Left), and three attendants (servants). The utensils are Kuruma (ox-cart), Kago (wooden palanquin), Kakemono (cups with a high stem), Kashidai (stands of Kashiwa-mochi), Yokobue (water tubs), Kuruma (coolers), Okiyo (a rice-tub), Nanten-no-Kajumi (an orange tree), Sakon-no-Sakuramo (a cherry tree), Yin (chests of boxes), Kamado (a shell tub), Okago (palanquin), child dolls, etc. The five musicians are arranged according to the Kyoto method, in the order of the Ko (the drum), the Oyo (the flute), the Ogawari (the big Kawari), the Kawari (the small Kawari) and the Uta (the singer) from the right as you face them. The Kyoto method of arranging musicians, each holding a Kagen-Gakki (a Kumi-Uta), a Kyoku (a flat drum), a Sho (a reed-organ), a Hichiriki (a flageolet) and a Yoko-Fue (a flute). In the Kwanto region they are arranged from the left as you face them. But in Kyoto they are in the order of the flute, the flageolet and the drum-drum.

Another important thing to be re-

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ginu-hina, *Yoshino-hina*, *Mitsuwa-hina*, *Ryukyu-gami-hina*, *Satsuma-hina* and *Fukakusa-bina*. Further, there were *Jirozayemon-bina* and *kogome-hina* in peculiar styles; and from the Genroku era (1688-1703) to the present era, dolls of a great many different names were produced, there being over one thousand different names. The Emperor and the Empress have been made dolls or hangings. Besides, there are among the dolls court-ladies, musicians, courtiers, guards, children, old men, cocks and hens, and others. These dolls are exhibited in proper order on three, five or seven platforms. There are additionally covers, chests of drawers, folding screens, musical instruments, tea sets, *kai-oke* (shell tubs), *karahitsu* (chests), hand-boxes, palanquins or vehicles and different other things arranged on the same platforms.

The offerings gradually increased in kind. The old offerings were *yomogi-mochi*, or *hishi-mochi* (rice-cake of a diamond shape), clams and *shiro-zake* (white *sake*). Later, other things were offered in addition, and recently, several kinds of confections, specially made for the occasion, came to be offered.

Then as to the arrangement of the dolls, methods may appear to be generally known, but in reality they are mistaken in many households. In fact there are different opinions as to correct methods even among specialists; they have been different between Kyoto and the Kwanto region. The number of dolls to be arranged is formally 15, consisting of the Emperor, the Empress, three court-ladies, five musicians, the *U-Daijin* (the Minister of the Right), the *Sa-Daijin* (the Minister of the Left), and three *shicho* (servants). The utensils are *bon-bori* (paper-lanterns), *sanbo* (wooden stands), *takatsuki* (cups with a high stem), *hishi-dai* (stands of *hishi-mochi*), *yu-oke* (hot-water tubs), *kakeban* (covers), *ohitsu* (a rice-tub), *ukon-no-tachibana* (an orange tree), *sakon-no-sakura* (a cherry tree), *oju* (nests of boxes), *kai-oke* (a shell tub), *okago* (palanquins), child dolls, etc. The five musicians are arranged, according to the Kyoto method, in the order of the *taiko* (the drum), the *fuye* (the flute), the *o-tsuzumi* (the big *tsuzumi*), the *tsuzumi* (the small *tsuzumi*) and the *utakata* (the singer) from the right as you face them. There is another set of musicians, each holding a *kayen-daiko* (a flame-drum), a *kakko* (a flat drum), a *sho* (a reed-organ), a *hichiriki* (a flageolet) and a *yokobuye* (a flute). In the Kwanto region they are arranged from the left as you face them, but in Kyoto they are in the order of the flute, the reed-organ, the flat drum, the flageolet and the flame-drum.

Another important thing to be re-

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membered in arranging the dolls is that the platforms should be three, five or seven in number, and not four or six. Sometimes eight platforms have been used, when there were too many things to arrange on seven platforms. But that is not an admirable way. If it is necessary to have eight platforms, the eighth platform may be better placed separately from the rest. In some households, naked child dolls are arranged, but that is not formal; a formal way is to form a whole set of 15 naked dolls. The latest fashion is that as the 15 dolls are too many; they are made five, a set containing the Emperor, the Empress and three court-ladies, and the remaining five or seven platforms are devoted to the arrangement of different utensils and offerings in an elegant way.

As stated above, there are different methods for arranging the dolls as well as in their number. But on the enthronement of H. M. the Emperor in the autumn of 1928 the method of arranging the Emperor and the Empress was fixed. Previously, in the case of those arranged in the Imperial house, the Emperor was placed on the right and the Empress on the left as you face them, but the present method fixed is that the Emperor is placed on the left and the Empress on the right as you face them. Under this standard method, the arrangement of the 15 dolls is as follows:—

EMPEROR				EMPRESS		
Bon-bori			*Sanbo*			*Bon bori*
Court-Lady holding the *choshi*	*Taka-tsuki*	*Hishi-dai*	Court-Lady holding the *sanbo*	*Hishi-dai*	*Ta'a-tsuki*	Court-Lady holding the *na aye*
			Five Musicians			
Taiko	*O-tsuzumi*		*Tsuzumi*		*Yokobuye*	*Uta-kata*
U-Daijin						*Sa-Daijin*
	Yu-oke		*Kake-ban*	*Kake-ban*	*Ohitsu*	
Orange Tree			*Shicho*			Cherry Tree
	One holding the *dai-kasa*		One holding the *kutsudai*		One holding the *tachi-kasa*	

The remaining platforms are for the utensils and other things.

All Japanese homes having girls rich and poor alike, hold the Doll Festival with the parental love of the children, and in ways suitable to their social position. The dolls are arranged

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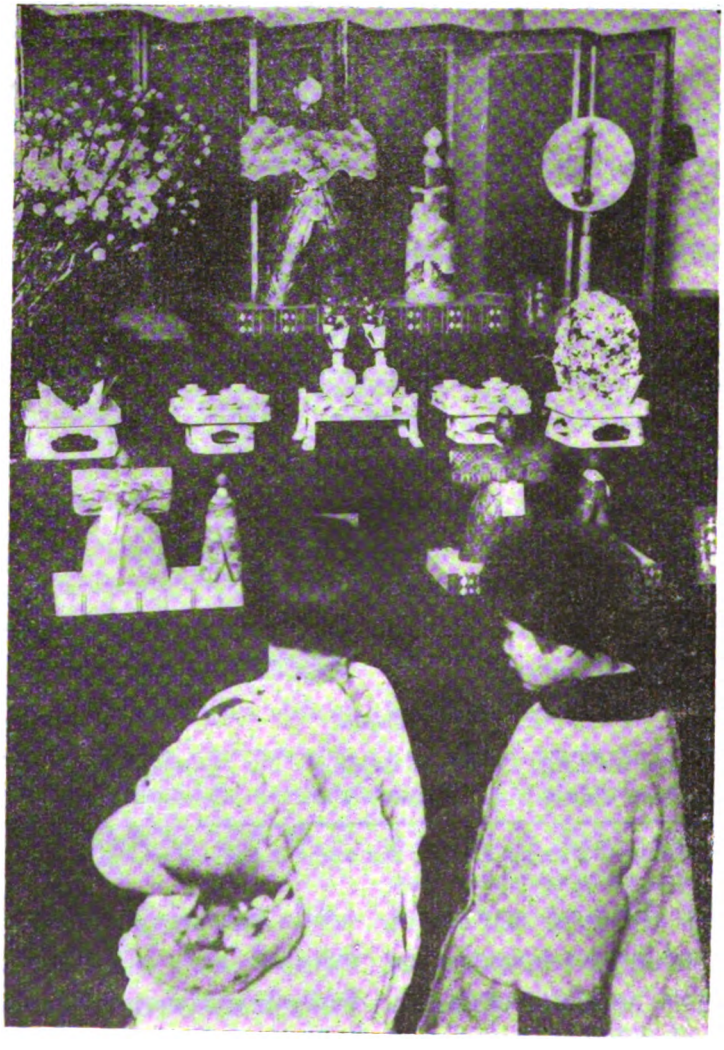
four or five days before March 3rd; and during the feast different things are offered to them, and at night the paper-lanterns are lighted. The girls and their friends play quietly and happily in front of them. When the first girl is born, the feast is celebrated more showily for her than after that, calling it *hatsu-bina* (the first doll feast), and congratulatory presents are sent to her by relatives and friends of her parents, who in return for them invite these people to a banquet on one of the feast days. In old-fashioned families, the feast is held for the young wives. In this way, it grew from childish play into one of the largest festivals of the year.



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MANCHURIA PAST AND PRESENT

By YOSUKE MATSUOKA

(Until recently Vice-President of the South Manchuria Railway Co.)

(II)

Reply to Professor Shuhsi-hsu's Criticisms and observations

As Professor Shuhsi Hsu, of China, Criticised adversely the Paper which Mr. Matsuoka read at the Confrence on Pacific Relations, printed in our February number, Mr. Matsuoka made the following reply at the Conference.

Mr. Chairman, Ladies and Gentlemen,

I feel grateful for this opportunity accorded me for replying to the criticisms and observations made by Prof. Hsu on may address last evening. As I promised, I shall take up his points one by one. However, as Prof. Hsu spoke rather too fast I could not follow him exactly and—some of the points may seem not quite clear.

His first criticism, if I remember it correctly, referred to may statement that the peace and order in Manchuria were kept by the Japanese troops along the South Manchuria Railway line. The peace of Manchuria, he said, was due largely to geographical considerations and it was evident that a handful of Japanese troops could not certainly keep peace in that vast territory.

As a matter of fact, I do not recall making such an assertion. Nor is there, I suppose, any person in all Japan who entertains such a stupid idea ; the number of our troops stationed along the South Manchuria Railway line is not much over 7,000—if my memory does not fail me, I believe it was somewhere around 13,000 or 15,000 men that we have treaty rights to station there.

That this handful of men, scattered along 700 miles of railway line, could not keep peace and order in that vast territory, must, of course, be patent to any one, without it being pointed out by Prof. Hsu. What I wanted to say, however, was that Japan had great interests in Manchuria and consequently felt a deep concern for keeping peace and order there, and that, although the troops actually stationed were only a handful, it should be borne in mind that the Japanese Government, with its powerful navy and army, was standing behind them. This fact carried with it a stabilizing influence and that gave, directly or indirectly, a sort of guaranty to peace in Manchuria.

I understood Prof. Hsu to say that Manchuria was so situated as to make it difficult to attack either from the north or from the south. I could not quite catch the point ; perhaps he meant west when he said south. Anyhow, what he

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Reply to Criticisms and Questions

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wish to see. I believe that Manchuria owes its peace to its defence by Japanese troops and to no other measure to Japan. This presence of Japan is vitally necessary. To withdraw, in the next 2,000 years, history, battles and treaties have shown, from Manchuria among the different races and tribes who appeared in the scene from time to time. But I need not refer to these for the purpose of today's discussion.

Take, for instance, only those ten years and what happened in 1911. In with my limited knowledge I can count on my fingers more than half a dozen occasions where war or threat of war either actually broke out or were in danger of doing so in Manchuria itself or in its relation with the other part of China. This was particularly true in its relation to China's open hostility to Japan. It lasted two or three years. But for Japan's interposition, a conference of the Powers would have been called, with the most serious consequences. Only a few months ago, when a [illegible] was threatened, Japan [illegible]

[illegible] of the [illegible] Chinese [illegible] and Japan [illegible] Manchuria. The [illegible] trade, [illegible] with [illegible] Japan [illegible] Chinese [illegible] Manchuria.

Third: The Growth of Trade in Manchuria. For [illegible] that the [illegible] Manchuria [illegible] of the [illegible] and Chinese [illegible] to [illegible] the occasion [illegible]

wished to say, I believe, was that Manchuria owes its peace to its unique geographical position and not in any measure to Japan. This presentation is rather misleading. To tell the truth, in the past 2,000 years of history, many battles and struggles have been seen in Manchuria among the different races and tribes who appeared on the scene from time to time. But I need not refer to them for the purpose of today's discussion.

Take, for instance, only these ten years, and what have you seen? Even with my limited knowledge, I can count on my fingers more than half a dozen occasions where war or disturbances either actually broke out or were in danger of doing so in Manchuria itself or in its relation with the other parts of China. This was particularly true in its relation to China Proper beyond the Great Wall. It actually happened two or three times. But for Japan's influence, or for that matter even pressure, I suppose, we would have had witnessed more internecine wars or disturbances, and no doubt Manchuria would have long ago followed the footsteps of the rest of China,—disorder and perhaps Chaos.

Second: The Increase of Population. Prof. Hsu said in this connection that the increase in population is not due, as I would have it, to the development of Manchuria and the maintenance of peace by Japanese, and that the increase of population was a general phenomenon all over China. But can we explain in such a simple way so rapid an increase in Manchuria? Of course, we must remember that Manchuria is a new country with a vast uncultivated area still left, and no doubt this has been responsible to some extent for the increase of population as we see it in other newly opened regions. However, we must admit that this alone cannot explain fully the remarkable phenomenon of the Chinese rushing, as it were, like a vast stream from China Proper, particularly the northern provinces, into Manchuria,—if it were not for the peace in Manchuria and facilities offered by the South Manchuria Railway.

We often hear sad stories of the people—Chinese people—leaving their ancestral homes behind in Shantung for Manchuria. The poor farmers in tattered clothes, with aged parents and little children huddled together, set fire to their houses with curses on the never ending war and pillage, and, saying a last goodbye to their ancestral homes, set out in tears for the new land of peace in Manchuria.

Third: The Growth of Foreign Trade in Manchuria. Prof. Hsu stated that the growth of foreign trade in Manchuria was only a part of the general growth of the foreign trade throughout China, and that it should not be looked upon as a unique phenomenon limited to Manchuria, the outcome of

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Japan's efforts in developing the country. He took pains even to prove the fallacy of my view by producing some charts. Those among us who have had some experience in handling statistics and graphs need not be told what the art of charting is capable of. Without tampering in any way with the figures themselves, you can produce a chart or diagram conveying quite an erroneous impression. It's a trick well known to the profession of handling statistics and graphs. I do not mean to say that Prof. Hsu was otherwise than bona fide itself, but I am merely pointing out that such a thing is done in Japan now and then, even purposely to get the better of the simple minded people,—I presume such a practice is not altogether unknown in other countries. (Laughter)

In this connection, I wish to answer Prof. Hsu's criticism by citing figures; this is the simplest way, I believe. Let us compare the trade statistics of Manchuria and China Proper. For this purpose I will pick out the figures of 1907 as the starting point, the reason being only that, in that year the Chinese Customs House was opened in the leased territory of Kwantung where the port of Dairen is located. We got Dairen as a result of the Russo-Japanese War, and we made an agreement with China whereby the Chinese Customs House was established there. Accepting the figure of 1907 as 100, what do we find 18 years after, that is in 1925? For China Proper 226; against which Manchuria makes a showing of 534. In other words, while China Proper doubled, Manchuria quintupled, increased fivefold. And I presume that Japan can and may justly claim some credit for this remarkable phenomenon.[1]

Fourth: The Blocking by Japan of Chinese Activities or Enterprises. Prof. Hsu further stated—I trust I got him right—that he welcomed the Sino-Japanese coöperation so much championed by me, but that as a matter of fact, Japan not only did not cooperate but had throughout blocked the legitimate activities of China, such as railway

1. At a round table following the speech, a member of a certain nationality made a statement which carried an implication that I had cleverly and purposely picked out the figures for 1925, the year in which the foreign trade of China Proper fell lowest and that of Manchuria stood highest, and proceeded to read out of a publication the figures for 1927, comparing the figures for the whole of China with those of Manchuria to show that there was not so much difference in the ratio of increase between the two. To this, I offered an explanation that I had picked out the year 1925 simply because the figures for later years could not be had at the time I was called upon to address the combined round table meeting, and volunteered to take steps immediately to procure and produce the figures for later years. The next morning (Oct. 6, 1929) I was enabled to read into the round table record the figures based on the statistics procured from the Chamber of Commerce of Osaka. which are as follows:

	China Proper	*Manchuria*
For 1926.....	261.1	618.8
„ 1927.....	264.1	654.5
„ 1928.....	279.0	737.7

Contrary to what was hinted at, the above figures point to a still more rapid increase in favor of Manchuria.

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schemes, etc., particularly when they were to be undertaken with the aid of foreign capital other than that of Japan. I take very strong exception to this allegation. Such a charge has no foundation whatever in fact. Take, for instance, the Fakumen Railway controversy to which Prof. Hsu referred in particular last evening. No better example than this could be had to illustrate the point I have in mind. As a secretary in the Foreign Office I happened to handle this very case, and I presume I can speak about it with something of intimate knowledge.

The late Marquis Komura, soon after concluding the Portsmouth Treaty, went to Peking and negotiated with China. An agreement, among other things, on the railway question in Manchuria was concluded. No one, I suppose, is prepared to cry out that that agreement was extracted from China under coercion. China of course agreed to it of her own free will. In any case, she undertook not to lay any line parallel to the South Manchuria Railway to the detriment of the latter's interests. Hardly was the ink with which the Chinese plenipotentiaries signed this agreement dry, than these gentlemen under the Manchu Dynasty —mind you, I am not saying under the Nationalist Government that we see in China today—these gentlemen manoeuvred successfully to get a British capitalist to sign a loan contract for building the so-called Fakumen Railway running parallel to the South Manchuria Railway.

Before concluding a contract such as this with a third party, China ought really to have approached Japan and settled the question whether or not the projected line was to be regarded as parallel, if there was any doubt at all about it—only common sense must have suggested to her that there was such doubt in the particular case we are now considering.

I am not proposing to discuss whether such an agreement—as to parallel lines—was in itself a good thing or not, a thing to be desired or not. Right or wrong, it stood as an agreement between Japan and China; and China, I would say, was bound to observe caution and take steps such as I have just suggested. Not only did China not trouble herself to take such steps vis-a-vis Japan, but, keeping the existence of the agreement secret—I might be allowed to say purposely secret—induced the simple-minded, bona fide British capitalist to sign a loan contract, not so much for the purpose of really building a railway line, as with the idea of embroiling Great Britain and Japan in Manchuria. Such was the real aim of the statesmen of China in those days. Japan saw it and naturally wished to prevent or avoid it. She called the attention of Great Britain particularly to this phase of the question, and Great

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Britain very fortunately saw the point and made exit. It is with a sense of regret that I am compelled to note that somehow Chinese statesmen have the habit of resorting to tactics of this kind.

This example is enough, I believe, to show you that Japan has at no time ever antagonized or blocked any scheme of China with foreign capital. And now let us look at the substance of the proposition, (disregarding temporary or political motives). I have often repeated that today there is, not, and cannot be, any difficulty over the question of parallel lines to the South Manchuria Railway. Of coure, what I am saying represents entirely my own personal view, and no one else is responsible for it. To explain a little. Conditions and circumstances change as time moves on. What was regarded as a parallel line twenty years ago cannot be said necessarily to remain so today in the light of the great development and changes that have taken place in Manchuria since, provided, of course' one is not ao unreasonable as to lay tracks side by side with the South Manchuria Railway line. I don't think anyone is so foolish as to try such a thing.[1]

Fifth: Prof. Hsu, as I recollect, was good enough to admit that Japan had made some sacrifices and contributions in reference to Manchuria. Nevertheless, he contended that Japan had already had more than enough out of Manchuria for all the sacrifices she had made. Well, may friends, is that so?

1. On other occasions, after the speech was made, several questions were put to the speaker concerning the problem of parallel lines. It was known that many of the Chinese delegates particularly resented the fact that the South Manchuria Railway, carrying with it, so to speak, a certain political coloring, traversed South Manchuria and pierced the very heart of the province of Kirin. To this phase of the question, I felt constrained to reply that, while not disinclined to appreciate and even sympathize, in some measure, with the Chinese feeling on this point, it was only meet that Japan's point of view or rather feeling should also be taken into consideration. It might be said that Japan wouldn't have the South Manchuria Railway that way if she could only help it. I suggested that the Chinese friends should weigh carefully and coolly whether the fact they resented was really such a hard and unreasonable a thing as they were disposed to regard it when it was considered in the light of the fundamentals laid out in the above reply of mine to Prof. Hsu's criticisms. There were not a few in Japan, I venture to add, who would contend that what Japan actually had in Manchuria was too little and far less than what she was entitled to in the light of those fundamentals based on the historical facts of the Russo-Japanese War

Concerning the question of parallel lines. what the Japanese resented most, I had occasion to point out, was not so much the railway extension itself, as the fact that while there was no occasion or necessity whatever, when seen from the standpoint of developing the country, for the Chinese planned to lay parallel lines on both sides of the South Manchuria Railway, encircling it, so to say, within comparatively short, distances and thus deliberately aiming to kill the South Manchuria Railway. This attitude' and the spirit it indicates, is the thing particularly resented by the Japanese. Chinese friends should remember that the South Manchuria Railway, with its subsidiary undertakings, was about the only thing Japan had obtained for the great sacrifices she had made, and even that was not given to her by China but was handed over as a kind of legacy to Japan from Russia. I earnestly asked our Chinese friends to give, consideration to this last aspect of the question too.

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Now, let us see. Really, if we wish to examine earnestly and honestly the so-called Manchnrian Question, we sha'n't be able to get anywhere by bringing up the incidents of almost everyday occurrence, and by indulging in mud-throwing and foolish recrimations. Let us get down to fundamentals, or else we will get nowhere. The question before us, if I may be allowed to repeat it, is whether Japan has had more than enough in Manchuria or not. In passing judgment, we must first of all have a fair and accurate knowledge as to the fundamentals of the case.

And in order to get at these fundamentals with any amount of clarity at all, we must go back to history. However, in the time allowed me, I shall not be able to go into details: I shall confine myself to referring only, and that cursorily, to the mileposts, so to say, of Manchurian history. I shall only go as far back as the end of the Sino-Japanese War, and even that only enough to serve the purpose of the discussion. In and by the treaty of peace that put an end to that war, Liaotung Peninsula, practically half of that which we now know by the name of South Manchuria, was ceded to Japan. Li Hung-Chang, the most astute diplomat and statesman China has ever produced, signed with one hand the treaty of peace at Shimonoseki; while doing so, he stretched out his left hand to invite or induce the great European Powers to intercede and snatch away from Japan the very thing he was feigning to give her with his right hand. Such was the practice at least of the Chinese statesmen or diplomats under the Manchu Dynasty. Great Britain nicely sidestepped. Russia, Germany and France responded and made identical representations to the Japanese Government. Germany, if I remember it correctly, was the one I believe it was, whose Change d'Affaires was rather blunt in his representation to our Government. Japan on that occasion thought it wise to accede and finally gave up what she had secured by the Treaty. The ten years following were days of humiliation to the Japanese nation!

And how about Russia, who had told Japan that the cession of Liaotung Peninsula to Japan would disturb the peace of the Far East? Remember this happened in 1895? And in 1896, that is the very next year, in May it was that the Li-Lobanoff agreement was signed—a Russo-Chinese Secret Alliance Pact was concluded, and Russia started to sweep down Manchuria on its southward movement! This led to the Russo-Japanese War.

The Chinese delegates at the Washington Conference were called upon to produce the text of this Secret Alliance Treaty. China registered at the Conference only a synopsis of it and promised to produce the full text later on.

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But somehow, I believe I am correct, China has failed to this day to carry out that promise. However, we have it in MacMurray's compilation of China Treaties and Agreements; the full text was also published by the Soviet Government. Japan had no inkling of this Secret Alliance Pact during the Russo-Japanese War, and felt truly sorry that she had to fight it out with Russia in the territory belonging to neutral China. If it could have been fought out somewhere outside of Chinese territory, Japan would certainly have been too glad to do so. As it was, Japan met Russia face to face in Manchuria and battled it out there, entertaining throughout the war a real feeling of regret and sympathy for China; and Komura, in negotiating with China at Peking upon conclusion of the war, was swayed by this sentiment even to the point of trying to make up to China, for the hardships unavoidably entailed upon the populace of Manchnria in the course of war.[1]

My friends, suppose Japan had known, during the war or right upon its conclusion, the existence of this secret alliance treaty, what do you think, the result would have been? Knowing, as we do, the world temper or atmosphere in those days, I am afraid, Japan would certainly have taken the whole of South Manchuria, and no nation would have said a word about it. And we would not have had the Manchurian Question to discuss at this Conference today (great laughter).

Leave the secret alliance treaty for the moment. In any case, we went through ten years of humiliation. Only when our national security was threatened did we take up arms, despite ourselves, against Russia, staking our all--from the great Emperor Meiji down to the poorest man in the land. What are the sacrifices that we were compelled to make in the war? First, one hundred thousand men killed and wounded; second, two billion yen in gold, or roughly one billion American dollars.

(1) Of course, the lives of men lost cannot be translated into money. Leaving that aside for the moment, the Japanese nation has not yet got through with the payment of the two billion yen and its interest—a huge

1. Some Chinese friends ventured to point out that it was unfair "to pin" responsibility on the whole Chinese nation for the action of Li Hung chang. Nothing was further from my mind; I simply asked my Chinese friends whether they could guarantee Japan that China would not produce another Li Hungchang in the future. To put this question is one thing, and "to pin" responsibility on the whole Chinese nation is another. No thought of placing responsibility for the action of Li Hung-chang on any one was implied. Should our Chinese friends find that the only honest reply they can make is to say *no* to my question, I would be satisfied. In the case, I would only have to say that Japan can not be blamed for taking precautions that this particular chapter of history, which cost her so much in blood and treasure, shall not be repeated..

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[illegible] Japan of [illegible] ac- [illegible] ly [illegible] by the [illegible] [illegible] [illegible]

debt for the Japan of those days. We are actually paying it off yet, and by the time we have done with it, in my rough estimate offhand, I believe it will amount to something like six billion yen, or roughly three billion American gold dollars. The Japanese nation is laboring under this huge debt, for what? For taking back from Russia, Manchuria and Mongolia which Li-Hung-chang had virtually sliced off and given to Russia, and for restoring them to China? Is there another case as queer as this in all the world? China hasn't paid a cent! I should like to ask our Chinese friends whether China is prepared to pay this fix billion yen to Japan? Or any part of it?

(2) Next, let us take up the sacrifice in blood, that is of lives. Although we cannot, as I have said, calculate in pecuniary terms the lives sacrificed and lost, are you ready, I should like again to ask our Chinese friends, to show in some concrete way your thankfulness and to give something in consideration of this great sacrifice, to say nothing of the humiliation, agony and sorrow our people went through, either in Manchuria or somewhere in China?

Prof. Hsu contended that we had already had more than enough in Manchuria by way of consideration for the sacrifices we had made. I hardly need point out, as you all know well, that the South Manchuria Railway and other things that came into our possession upon conclusion of the War, we got *from Russia, not from China*, and even these things would not have meant very much to us but for the investments that followed after the War. You could not certainly run a railway, for instance, without money to run it. Japan has been making, down to this day, a huge investment (one billion six hundred million yen) in Manchuria, and this has largely enabled us to keep up our works in Manchuria. And for this investment, taking into account the dividends handed to the shareholders of the South Manchuria Railway and other returns earned, I am afraid, we are not getting much over six per cent. Then, what are we getting out of Manchuria? Has China contributed to this huge investment of Japan, which has been and is being expended for the development of Manchuria and Eastern Inner Mongolia? Not a cent! Whatever Japan is getting, she is getting it, not from China, but is earning it through her own investment and by her own efforts.

Well, are we through with the fundamentals? No, not yet. I have been looking back into the past. Now, let us turn our faces towards the future, and see what it has in store. There is yet another aspect of the (Manchurian) question which is of the most vital moment to our nation. I am referring

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to no less a question than that of our national security, which resolves itself into two points or questions, in the light of past history.

Point 1: As I had occasion to point out, Li Hung-chang did try to crush Japan with the aid of Russia—I am not proposing here to discuss the right or wrong of it, but merely to point out a fact. History somehow likes to repeat itself, you know. Can our Chinese friends guarantee to Japan that China will not produce another or second Li Hung-chang in the future?[1]

Point 2: Do I read history aright, if I say that the World's History is largely made by the interlocking of and reaction upon one another of the blind forces, so to speak, of nations and races? The intelligent forces do not play such a large part in making history as one would generally suppose. Relying on the correctness of this observation, the Slav race will, as sure as I am here now, glide or strike out, and this time with more force than ever, towards the Far East and again try to swoop down through Manchuria out to the sea, when it emerges out of the present conditions, reconstructed and reconstituted a better, but a greater and more powerful nation than what it was under Czardom. I have faith in the Slav race, and whether a second Li Hung-chang appears on the scene or not, this thing is coming, I am sure, in the not very distant future. The reaching out for ice-free seas is one of the blind forces of the Slav race. This may impel that race to strike out in other directions, but at least one direction points to the Far East.

What particular form it will take when it has a real comeback on the Far

1. Chinese publicists have time and again attempted to defend China, in connection with this secret Russo-Chinese pact, by representing it as an innocent defensive agreement. Their efforts, however, are hardly convincing. One has yet to learn if there has ever been an alliance formed, even of the most offensive character, which was not clothed in a harmless garb of defensive coloring. An international instrument of this nature must be judged largely by and in the light of the circumstances which have led to its conception and consummation and the actual developments to which it led. One can hardly take the wording of the text alone as a guide to the real nature of the instrument. That the Russo-Chinese secret alliance treaty was of an aggressive character against Japan is too patent to need detailed discussion. The full text of the Treaty is appended hereto, and readers are recommended to read it carefully for themselves in order to form an opinion whether that instrument should be regarded as a defensive alliance, or an offensive alliance, or a defensive and offensive alliance.

Even from parts of the text, one may well detect that it was not such a harmless instrument as some of the Chinese publicists would like to have us believe. But if one takes the text and reads it in the light of the circumstances that immediately preceded the secret enagement, and recalls the events which followed it the feverish haste with which the construction of the Chinese Eastern Railway and its extension down to the southmost seaports of South Manchuria, Dalny and Port Arthur, and the conversion of the latter part into a formidable fortress and naval base were pushed and the notable fact that China offered every facility to Russia for these undertakings —the true nature of the instrument becomes so clear as to leave no ground whatever on which it can be defended as a harmless defensive alliance.

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Point 1: As I had occasion to say at the Harvard-Radcliffe Club in Japan with the end of Russia. I am not proposing here to discuss the right or wrong of it, but merely to point out a fact. History somehow likes to repeat itself, you know. Can our Chinese friends guarantee to us that China will not produce another or second Li Hung-chang in the future?

Point 2: Do I read history aright if I say that the World's History is largely made by the interlocking of and reaction upon one another of the hard forces, so to speak, of nations and races? The intelligent forces do not play such a large part in making history as one would generally suppose. Relying on the core lessons of this observation, the Slav race will, as sure as I am here now, glide or strike out at this time with more force than ever, towards the Far East and again try to sweep down through Manchuria out to the sea, when it can rejuvenated and reconstituted a better, but a greater and more powerful nation than what it was under Czardom. I have faith in the Slav race, and whether a second Japan-Hung change appears on the scene or not, this thing is coming, I am sure, in the not very distant future. That such

1. Chinese politics since the time and again compelled to depend upon in connection with its foreign policy, for the part, by appreciating it as an innocent distance, somewhat. There are yet to be found there a certain and more formal [illegible] of the west otherwise than [illegible] war, which we are clothed in a barbarian garb of dark brick coloring. An intercultural interpretation cannot be helped by and in the light of the contributions which have led to its conception and consummation and eventual developments to which it look. One can hardly [illegible] to the wording of the text some [illegible] to the real nut re of the [illegible] present. That the Russo-Chin se secret [illegible] in ways of an expressive character [illegible] Japan is too potent to need [illegible] expression. The last text of the Treaty is suspended between, and is dependent [illegible] to read it correctly for [illegible] in order to form an opinion what the [illegible] would be regarded as a [illegible] [illegible] or an offence, or a defensive and to preserve alliance.

Even from parts of the text, one may well doubt that it was not such a purpose in the mind as some of the Chinese publicists would like to have us believe. But if one takes the text and reads it in the light of the circumstances that immediately preceded the execution of the Treaty and in the events which followed it, the [illegible] with Russia and the construction of the Chinese Eastern Railway and its extension down to the southernmost [illegible] Manchuria, Harbin and Port Arthur, and the conversion of the latter part [illegible] a formal [illegible] Russia and Japan [illegible] Russia [illegible] Chinese entered upon [illegible] Russo-Japanese [illegible] [illegible] [illegible]

Bay, I don't know—at this ... ut
anyhow. Now the loss a ... e ...
back it will be! Against this co...
back or one-thought of the Sh... our
Chinese friends prepared to com... for
ward with a responsible measure of as-
surance that China will successfully
guard her northern frontier and will
never again jeopardize Japan's vital
or threaten her territorial security? The
story responds readily, and we hope do
really entertain a very grave ap...
hension on this point. Unless China
is prepared to give some such guaranty
assurance as regards this vital question
of Japan's national security, Japan
would not, I am afraid, be able to ...
her way through to modify so ... ly
and liberally, the attitude she
has hitherto taken. You must not set
down that the Japanese, in looking
into the future, do have a great or
wrong, a true and a deep appreci...tion
as to their national safety. I could s...
it. And it is only meet that I should
be asking for serious consideration
regarding this on the part of our
Chinese friends.

To sum up: What concerns and
satisfactory consideration are yet
ready, my Chinese friends, to accord
to us Japanese for the cessation of the
past in blood and ... ? And ...
are you prepared to ... ed as
guarantee on the two points just men-
tioned, insuring the satisfaction
of national security? In short, unless

and until ... ...ectual ... ...
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I thank you all for ... ...
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In ... ...
and ... ...
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politics, and that, let ... ...
ples. They will surely find some fair
and satisfactory ... ...
Manchurian ... ...
Asian future. (Applause.)

1. I stated last ... upon questions ...
it to be ... at a ... ...
me ... on a ... ...
I said in regard to ... ...
Russia would ... ...
impossible, it ... ...

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East, I don't know—at this moment anyhow. None the less a real comeback it will be! Against this comeback or onslaught of the Slavs, are our Chinese friends prepared to come forward with a reasonable measure of assurance that China will successfully guard her northern frontiers and will never again jeopardize Japan's existence or threaten her national security? History repeats itself, and we Japanese do really entertain a very grave apprehension on this point. Unless China is prepared to give some satisfactory assurance as regards this vital question of Japan's national security, Japan would not, I am afraid, be able to see her way through to modify so easily, and light-heartedly, the attitude she has hitherto taken. You must note it down that the Japanese, in looking into the future, do have, right or wrong, a real and a deep apprehension as to their national safety. I confess it. And it is only meet that I should be asking for serious consideration regarding this on the part of our Chinese friends.

To sum up: What concrete and satisfactory consideration are you ready, my Chinese friends, to accord to us Japanese for the sacrifices of the past in blood and treasure? And then, are you prepared to extend us a guarantee on the two points just mentioned, involving the serious question of national security? In short, unless and until some satisfactory answers are offered to these fundamentals, I am afraid we can't get very far in any attempt to solve the so-called Manchurian Question.

There is, I believe, yet one more point in Prof. Hsu's speech that I might take up and reply to, but I feel I have taken too much advantage of the indulgence of the Chair and have already gone too far in trespassing upon the time limits, so I shall stop, trusting that I have made myself sufficiently clear to you without taking up the last point of controversy.

I thank you all for your kind and patient attention. (Loud applause. The speaker, after seating himself for a second, rose again and asked the Chairman for permission to add a word he had left unsaid by inadvertence. Permission having been accorded, he said:)

In conclusion, let me state, ladies and gentlemen, that I have after all, an implicit faith in the sound commonsense of both the Japanese and Chinese peoples, and that, left alone to themselves, they will surely find some fair and satisfactory solution of the so-called Manchurian Question in the not very distant future. (Applause)[1]

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1. I stated later on, upon questions being put to me, not at the combined round table meeting but on another occasion, that what I had in mind in referring to the comeback of Russia was not necessarily a kind of military aggression, that had to be met only with force.

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Treaty of Alliance Between China and Russia—May, 1896

"Article I.- Every aggression directed by Japan, whether against Russian territory or China or that of Korea, shall be regarded as necessarily bringing abont the immediate application of the present treaty.

"In this case the two High Contracting Parties engage to support each other reciprocally by all the land and sea forces of which they can dispose at that moment, and to assist each other as much as possible for the victualling of their respective forces.

"Article II.—As soon as the two High Contracting Parties shall be engaged in common action no treaty of peace with the adverse party can be concluded by one of them without the assent of the other.

It is wrong to think of the contact or relations between nations or races only and always in terms of crash and war. The fighting psychology of opposition is not the only way to meet the eastward movement of the Slav race; better by far if we could face and handle it in the spirit of conciliation and mutual helpfulness. In fact, Japan concluded three successive entente agreements with Russia, and thereby proved, if proof be needed, by action that she was anxious to approach Russia in terms of peace and goodwill. What I wished to bring out clearly was that even in the attempt to bring about such rapprochment, one must have the will as well as the strength behind it. Does China really possess sueh will and such strength? That was the question I had in mind when I spoke in reference to the comeback of Russia and asked the Chinese members if they were prepared to guarantee Japan's safety against it.

"Article III.—During the military operations all the ports of China shall, in case of necessity, be open to Russian warships, which shall find there on the part of the Chinese authorities all the assistance of which they may stand in need.

"Article IV. In order to facilitate the access of the Russian land troops to the menaced points, and to ensure their means of subsistence, the Chinese Government consents to the construction of a railway line across the Chinese provinces of the Amour (i. e., Heilungki ng) and of Guirin (Kirin) in the direction of Vladivostok. The junction of this railway with the Russian railway shall not serve as a pretext for any encroachment on Chinese territory nor for any infringement of the rights of sovereignty of his Majesty the Emperor of China. The construction and exploitation of this railway shall be accorded to the Russo-Chinese Bank, and the clauses of theContract which shall be concluded for this purpose shall be duly discussed between the Chinese Minister in St. Petersburg and the Russo-Chinese Bank.

"Article V.—It is understood that in time of war, as indicated in Article I, Russia shall have the free use of the railway mentioned in Article IV, for the transport and provisioning of her troops In time of peace Russia shall have the same right for the transit of her troops and stores, with stoppages, which shall not be justified by any other motive than the needs of the transport service.

"Article VI.—The present treaty shall come into force on the day when the contact stipulated in Article IV shall have been confirmed by His Majesty the Emperor of China. It shall have from then force and value for a period of fifteen years. Six months before the expiration of this term the two High Contracting Parties shall deliberate concerning the prolongation of this treaty."

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Treaty of Alliance Between China and Russia.—May, 1896

"Article I. Every aggression directed by Japan, whether against Russian territory or China or that of Korea, shall be met by mutual help by the Government of the other power with all its available military forces by land and sea, and each will support the other with the utmost possible assistance of its forces according to the circumstances of the case, the distance of the place of operation, and the necessities of the occasion.

"In this case the two high contracting powers empower to support each other freely in all the harbors of either country and to use their own railway line as much as possible for the victualling of their respective forces.

"Article II. [illegible] China agrees that the Russo-Chinese Bank may construct and manage the railway required for the purpose of article I, and the necessary contract for the railway shall be arranged by the Russo-Chinese Bank in accordance with the business regulations of existing railways and the provisions of this agreement.

"Article III. [illegible] China engages that the security afforded by the territory through which the railway shall pass shall not be impaired in any way, and that the Chinese Government shall have no power of interference in the control and management of the railway and its attached property. Nevertheless, the Chinese Government shall be free to station troops for the protection of the railway at such points as it may deem necessary.

"Article IV. [illegible] the Russo-Chinese Bank shall be at liberty to collect and levy upon the railway such dues for the transportation of troops, munitions of war, and provisions of the Russian Government as may be agreed upon between the Russian Government and the Russo-Chinese Bank.

"Article V. [illegible] the Russo-Chinese Bank shall be at liberty to collect and levy upon the railway such dues for the transportation of troops, munitions of war, and provisions of the Russian Government as may be agreed upon between the Russian Government and the Russo-Chinese Bank.

It is worthy of the occasion to record the words uttered on both sides and the terms of cordial and warm [illegible] of opportunity to [illegible] between the two countries, [illegible] by the Russian Minister in the spirit of conciliation and [illegible]. In fact [illegible] a good deal of time was spent in [illegible] proceed. If [illegible] was anxious to [illegible] peace and [illegible]. "But I wished to hear your reply first," he [illegible] bring about such [illegible] by the will as well as the [illegible] Japan's China really possesses such [illegible] strength? I had [illegible] when I spoke in [illegible] Russia and asked [illegible] they were prepared [illegible] met it.

"Article I. Every aggression directed by Japan, whether against Russian territory or China or that of Korea, shall be met by mutual help by the Government of the other power with all its available military forces by land and sea, and each will support the other with the utmost possible assistance of its forces according to the circumstances of the case, the distance of the place of operation, and the necessities of the occasion.

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The Japanese and the Ou or Yezo

By Rev. W. Gray

CHAPTER XXXV

NOBUNAGA, A FEUDAL DESPOT OBLITERATES BUDDHISM AND OTHERS

[illegible] to Ise [illegible] to Ise [illegible] Ajiri Nobuyuki, one of the most famous generals of Nobunaga, the first to raise the power of a Daimyo in the 16th century. Nobunaga was the leader of the party which sought to overthrow the Ashikaga Shoguns for the purpose of carrying on progressive measures, and Nobuyuki was appointed to Yezo, where he practically remained [illegible]. He [illegible] a [illegible] large force at the temple of the Ou-zan at Tenshin-no-ji Hokoku. After a stay in Ezo Nobuyuki was [illegible] to Ise to [illegible] Matsuo, thence to Hyuga and [illegible] to Matsuyama to [illegible] [illegible] of Ouchi. We have no further [illegible] of him. The [illegible] is still to be found in Ise to-day, [illegible] [illegible] which is now used for [illegible] purposes.

In the Book of Ezo (Ezo-shi) [illegible] a certain Kan Gen-ji, a relative of the Sendai clan. From his youth [illegible] was [illegible] to read books. Japanese and Chinese books and [illegible]. He [illegible] [illegible] known skill in swordsmanship and [illegible]. In the 4th year of Bunkwa (1807), when about 40 years of age, he [illegible] Sendai and went to Yezo, where he received a grant of land of Mizusawa out of a [illegible], and was rewarded with a large sum of money. Being [illegible] to serve at court for [illegible] and [illegible] he returned, in [illegible], to Kamakura and there [illegible] [illegible] in the 4th year of Tenpo (1833).

One writer states that when Chinese went to [illegible] in the mid-[illegible] era, which gave him an opportunity for performing [illegible] deeds of valour and becoming a general or minister with the grant of an estate. Then he wrote to his uncle at Sendai enquiring after his family and asking him to accept him secretly at Sendai. This uncle, however, declined, fearing it might become known. Gunsaku, defeated in a struggle [illegible] a warrior-count by [illegible] Ashikaga, where, [illegible] to the story goes, he acted as a military officer [illegible] and was raging there in the era of Tenbun or [illegible] [illegible] from Russia.

Another writer says that when Kan-Kokuma [illegible], a [illegible] son of Tosa, returned from Ainoma in the 4th year of Kan [illegible] he [illegible] that [illegible] a Japanese called Kan, [illegible] [illegible], who said he was a native of Ryūkyū.

A third authority states that the ancestors of Chin-zei-no-Tametomo [illegible] also

1. See Chap. II.
2. See Chap. XXIII.

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The Japanese and the Outer World

By Shujiro Watanabe

CHAPTER XXXIV

NICHIJI, A PRIEST—KON CHUSUKE—ZENIYA GOHEI AND OTHERS

Four hundred years after Prince Takaoka's journey to India[1] lived Renge Ajari Nichiji, one of the most illustrious pupils of Nichiren, the founder of a Buddhist sect in the 13th century. Nichiren was in the habit of despatching his pupils all over the Empire for the purpose of carrying on propaganda, and Nichiji was appointed to Yezo, where he reached in the 4th y. of Eijin (1296). He inscribed a prayer on a large stone on the summit of the Gwagin-zan at Usukisu (now Hakodate). After a stay in Isizaki Mura and other places he is said to have gone to Karafuto, thence to have crossed over to Manchuria and to have travelled in the northern provinces of China. We have no further account of him. The stone above mentioned is still to be found at Hakodate, but it has recently been removed from its original position, which is now used for military purposes.

In the Bunkwa era (1804-17) lived a certain Kon Chūsuke, a retainer of the Sendai clan. From his youth onwards he was daring and intrepid; he read many Japanese and Chinese books and was a skilled fencer. He fully appreciated his own skill in strategy and boldness, and was known for his eccentricity of behaviour. In the 4th y. of Bunkwa (1807), when about 20 yearr of age, he ran away from Sendai and went to Yezo, where he rescued the lord of Matsumae out of a difficulty, and was rewarded with a large sum of money. Being ambitious to make a name for himself abroad, he travelled, it is said, to Kamtchatka and thence to Russia (probably Siberia) in the 4th y. of Bunsei (1821).

One writer states that when Chūsuke went to Russia he found the country in the midst of civil war, which gave him an opportunity for performing conspicuous deeds of valour and becoming a general or minister with the grant of an estate. Then he wrote to his uncle at Sendai enquiring after his health and asking him to meet him secretly at sea. His uncle, however, declined, fearing it might become known. Chūsuke, desirous of moving to a warmer country, left Russia and went to Annam, where, so the story goes, he acted as a military officer while civil war was raging there in the era of Tempo or ten years after his departure from Russia.

Another writer says that when Nakahama Manjiro, a fisherman of Tosa, returned from America in the 4th y. of Kaei (1851), he reported that he had seen a Japanese called Kon, a tribal chief in California, sixty years of age, who said he was a native of Ryūkyū.

A third authority states that the ancestors of Chūsuke came from Kin[2] (also

1. See Chap. II.
2. See Chap. XXXIII.

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pronounced Kon), an ancient kingdom which was once flourishing in the north of China, and that his family name was therefore Kin or Kon.

A fourth says that when the rumour came to the ears of the government that Chūsuke had run away abroad, it enquired of the Sendai clan whether this was true, and received the answer that he could not be traced.

In short, there are many stories about Kon Chūsuke, but the majority is untrustworthy. I give them here for what they are worth.

It was Zeniya Gohei who, when the people were prohibied from going abroad, sailed to America in a small vessel for the purpose of trading there. He was born in the 8th y. of Meiwa (1771) at the village of Miyanokosi, Kaga. In his fourteenth year he was apprenticed to Kiya Tōemon, a shipping merchant to learn that business. Fifteen years later he began trading on his own account, thereby acquiring much wealth and gradually becoming well-known. Desirous of making still greater gains he went to the islands of Hachijō, Miyake and others, and taking advantage of the ignorance of the natives, made extraordinary profits. He afterwards resorted many times to these islands, thence bringing back with him hides, incense and raw drugs. On one occasion he encountered a long black ship at sea and, not liking her appearance, endeavoured to sail away. The ship, however, overhauled his, a boat was let down and he was invited on board the strange vessel, which he conjectured to be Russian, though her crew could not understand each other's language. He invited them, nevertheless, by gestures to exchange their merchandise for his and they willingly consented, whereby he cleared a large profit. Thereafter he frequently transacted trade at sea in this manner, by which he speedily made money; and he maintained in various localities thirty four ships stored with almost every variety of goods. His third son Yōzo resembled his father in his enterprise and business aptitude, so Gohei with him and his faithful sailors carried on business with the Russians at sea as usual, without its being known even to their family or employees on shore, who imagined they were trading at Miyake or Hachijō.

In the 3rd y. of Tempo (1832) Gohei, then 61 years of age, equipped a ship of 2,500 *koku*[1] burden and sailed from Miyanokosi for the northern seas. In the 5th m. of that year the ship encountered a hurricane which almost overwhelmed it. However it had a narrow escape and drifted for thirty five days, at the end of which it stranded on an island. Six of the crew died there, only six others surviving. The island which they had found was situated a few miles west of San Francisco, Americans from which rescued them. During their stay there they cut their hair short, let their beards grow after the fashion of the inhabitants, with whom they associated, and with whose language and customs they became acquainted. After a few months' sojourn they left San Francisco embarking in an American ship homeward bound and arrived at Simoda, Izu, in the 11th m. of the following year.

Gohei had made a bargain while in America, and shortly after returning home, on the 2nd of the 5th m. of the 4th y. of Tempo (1833) he set sail in the ship

1. A *koku*=4.9629 bushels.

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[illegible] Island," and [illegible] which [illegible] in the [illegible] of Cuba, and in this family name was [illegible] Islam.

A Baron says that when the [illegible] of the government that Cuba had run away [illegible], it enquired of the [illegible] whether this was true, and received the answer that he could not [illegible].

In short, there are many stories about Sooloo, but few [illegible] worthy. I give those here for what they are worth.

It was 2 miles October when the [illegible] were provided [illegible] sailed to America in a small [illegible] the [illegible] [illegible] [illegible] the Bay of Algiers (1771) at the [illegible] [illegible] [illegible]

"Tadasuke" (2,000 koku) Iwasaki Yatarō, patron and leader of the rebellious samurai, who seized and burned a second vessel to make a voyage to America to get the presence that he was going to the relief of Ali Adee. He was the first Japanese trader who had gone to America since the 15th year of Keiō (A.D. 1611), when a Japanese vessel sailed to that country for the first time.[1]

Asiya,[2] a rich San Francisco merchant, admired his trade and contrasted to employ his servant Tasuburō, then aged 20, who was known as "Tomosuke."[3] The merchant, recognizing his abilities, made him a partner and sent Japan, equipped a vessel and, with Tasuburō in his company, named Kaya, Yoshū,[4] in the 2nd year of Ansei (A.D. 1855), for the purpose of trading between Japan and America.

Previously to this Gohei had been commissioned to supply the Kaya clan with all necessities, and by it he was granted the privilege of wearing a sword in the manner of the samurai and allowed to call himself Shimai (Gohei). He exported to America raw silk which he bought from Japanese and Chinese merchants, and in this way acquired great wealth and made his name known far and wide.

Some say that Gohei also visited Australia, where he set up in a certain place a wooden post bearing the inscription: "Private Property of Shimai Gohei, Japan." The post was pulled down by an Englishman and was recently discovered by some settlers. American accounts state that a stone monument with the same inscription was also covered at Otaru, a Russian port in Manchuria. This is a very interesting story, but it is far from being authentic.

In the 5th year of Kaei (1852) he schemed to get some profits by reclaiming the sand banks of the swamp at Kawasaki, but his enterprise was opposed by the fishermen. Filled with a desire to succeed in his undertaking, he put poison into the swamp for the purpose of killing the fishes, with the result that those who ate them died in consequence. A popular agitation resulted, and the rumour spread that the calamity had been caused by the black ships (foreign vessels) calling off the coast. On enquiry being made Gohei's evil deed was brought to light, and he and all his family were arrested in the 2nd month of the same year. Shortly afterwards he died in the custody of his sons. Yōzō and three others were found guilty of having secretly gone abroad in violation of law, for the sake of gain, and were beheaded in the 3rd month of the following year. Their property was confiscated to the extent of 234,000 ryō[5] in cash, besides 27,000 koku of rice. Above valuable articles, of native and foreign make, houses and 35,000 koku of rice. Above valuable articles, of native and foreign make, were found among their possessions and caused astonishment among the people.

1. See Chap. XI.

2. There seems to have been two persons named Asiya, as it is possible in the native sounds from Kwan, or Quan, of Canton to change to Asiya. But correct spelling is vouched for.

4. Japan sent a complimentary mission to America in the year 1860, but we do not find that this Asiya [illegible] mentioned.

5. Mon [illegible] different [illegible].

6. A [illegible] [illegible] [illegible].

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"Taihei-maru" (2,900 *koku*) laden with paper lanterns, paper umbrellas, paper raincoats, bamboo sticks and fans, and made a secret voyages to America under the pretence that he was going to the island of Miyake. He was the first Japanese trader who had gone to America since the 15th y. of Keicho (1610), when a Japanese merchant vessel sailed to that country for the first time.[1]

Asix,[2] a rich San Francisco merchant admired his talents and consented to employ his servant Tasaburō, then aged 26, who was henceforth called Featherstone.[3] The merchant, recognizing the advantage of trade between America and Japan, equipped a vessel and, with Tasaburō in his company, reached Uraga, Soshū,[4] in the 2nd y. of Kōkwa (1845), but, permission to land having been refused, he returned to America.

Previously to this Gohei had been commissioned to supply the Kaga clan with all necessities, and by it he was granted the privilege of wearing a sword in the *samurai's*[5] style and allowed to call himself Simizu Gohei. He exported to America the raw silk which he brought from Jōshu and Sinshū, and in this way acquired great wealth and made his name known far and wide.

Some say that Gohei also visited Australia, where he set up in a certain place a wooden post bearing the inscription:—"Estate of Zeniya Gohei of Great Japan." The post was pulled down by an Englishman and was recently discovered by some seamen. Another account states that a stone monument with the same inscription was discovered at Orikan, a Russian port in Manchuria. This is a very interesting story, but it is far from being authentic.

In the 5th y. of Kaei (1852) he schemed to lay out some fields by reclaiming the sand banks of the swamp Kawakitakata, but his enterprise was opposed by the fishermen. Filled with a desire to succeed in his undertaking, he put poison into the swamp for the purpose of killing the fish there, with the result that those who ate them died in consequence. A popular agitation resulted, and the rumour spread that the calamity had been caused by the black ships (foreign vessels) calling off the coast. On enquiry being made Gohei's evil deed was brought to light, and he and all his family were arrested in the 9th month of the same year. Shortly afterwards he died in the prison of disease. Yōzō and three others were found guilty of having secretly gone abroad in violation of law, for the sake of gain, and were beheaded in the 3rd m. of the following year. Their property was confiscated to the extent of 24,000 *ryo*[6] in cash, besides 27,000 *ryo* out on loan, 25 ships and boats, 80 warehouses and 35,000 *koku* of rice. Many valuable articles, of native and foreign make, were found among their possessions and caused astonishment among the people.

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1. See Chap. XI.
2, 3. These names have been trascribed as exactly as possible in the nearest sounds from *kana*, or Japanese phonetic characters, but correct spelling cannot be vouched for.
4. Japanese and foreign authorities mention that American ships called at Uraga in this and the following years (1845-6), seeking for trade, but whether these were the said Asix's ships or not is uncertain.
5. Man belonging to the military class.
6. A *ryo*=1 pound sterling approximately.

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Twelve officers of the Kaga clan were involved in the Gohei affair and were ordered to commit *seppuku* (*harakiri* in vulgarism) or disembowelment.

In the 2nd y. of Bunkwa (1805) the Bakufu proclaimed that it would strictly enforce the law forbidding the sale to foreigners of anything at sea. Kiya Tōemon, a merchant of Awasaki, Kaga, broke the law by transacting business with foreigners, and with his son and three servants was crucified in consequence. His property is said to have been nearly as large as that of Zeniya Gohei.

While the Tokugawa government adhered to its "closed-door" policy and dealt with emigrants under the provisions of a rigorous law, no one could leave the country. In the Kwansei era (1789-1800) Matsudaira Sadanobu (or Sirakawa Raku-o), president of the ministers, was renowned as an intelligent statesman. He paid much attention to foreign affairs. One day he saw a picture of Berlin brought to Japan by a Dutchman, admired the art of it, and had a copy made by a painter called Nakada Zenkichi. Both this statesman and this painter desired the introduction of European painting, but were perplexed how to act about it, since no one was allowed to go abroad owing to its being prohibited by law.

Shortly afterwards Zenkichi went to Nagasaki, and it is said, thereafter his movements could not be traced. But a few years later he returned home unexpectedly, and thenceforward his style of painting was that practised in Europe. He is reported to have gone in a Dutch ship to a foreign country (to which is uncertain) by Sadanobu's assistance for the purpose of studying art. His going abroad at a time when strict prohibition was in force is no doubt untrue, though the account of his having done so is said to have been derived from Sadanobu's attendant. He called his studio A-O-do (the "Asia-Europe Studio"), and abridged his name to Den Zen. He was almost contemporary with Siba Kōkan (some say he was at one time a pupil of Den Zen), who is said to have been one of the first painters in the European style and the first engraver on copper in this country.

In the 9th y. of Meiji (1876), that is fifty-four years after Den Zen's death, the Emperor happened to visit the Sukagawa shrine at Iwasiro and noticed an old landscape painted in the European fashion. He asked its history and was informed that it had been painted by Nakada Zenkichi, whose story was then related to the Emperor.

There are yet other stories which deserve record, if only in an epitomized form. Akasi Kamennosuke, a Catholic, who distinguished himself in the war in Osaka, is said to have fled to Rome after the defeat of his party. Another story relates that about the same time a man called Dairiki Gempachiro went to Russia and thence journeyed to Rome and other parts of Italy, Greece and Turkey, returning to Russia in the reign of the Tsarina Katherine. These narratives are rather romantic and incredible. A third narrative is extant of the flight to Europe of Osio Heihachiro, a mob leader at Osaka in the 6th y. of Tempo (1838). The account, however, which was secretly given by Asano Akitaru, who had some connection with Osio's revolt, to his daughter, is not of course based on reliable sources.

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According to a fifth story there was in 1893 a certain General Trenchnow[1] living in retirement at Guadalajara in Mexico. He was worth several hundred thousand dollars and had been governor of the state of Jalisco in Mexico. He had originally entered a military academy, and after graduating there had obtained an officer's commission and distinguished himself in several battles. His brother was a lieutenant in the army. His mother was a native of Mexico, but his father came from abroad and originally practised the trade of barber. The latter called himself a Manila man; he knotted his hair, wore a long-sleeved costume and carried a sword. He is therefore supposed, though the fact cannot be definitely ascertained, for he never spoke of it, to have been either a Japanese or the descendant of a Japanese who had migrated to Luzon at the time Christianity was interdicted.

A sixth narrative how Manjiro, a fisherman of Nakanohama, Tosa, whose boat was drifting about at the mercy of wind and wave in the 12th y. of Tempo (1841), was rescued by an American whaling vessel, in which he travelled to several islands in the Pacific and Oceania. He lived in Massachussets and California for a few years, during which time he studied in a school and found employment in gold mining. Then he left America and sailed to the Cape of Good Hope, by way of the Straits of Magellan. In the 4th y. of Kaei (1849) he returned to Japan, exhibited maps of America and of the world and gave information about foreign lands. He had been abroad for eight years and had some knowledge of English, so he was given an official appointment by the Bakufu and was serving in that capacity when two years later, Commodore Perry with his American squadron knocked at the door of Uraga. It was quite an exceptional circumstance for a fisherman to hold a rank in the Tokugawa government then in power. Theaeafter he called himself Nakahama Manjiro. When, some years later, an embassy was despatched to America, he acted as one of the attendants.

There are many other stories of people going or being taken to foreign countries, but it is unnecessary to deal further with them in the present work.

1. The author cannot answer for this spelling being correct, for it has been transcribed phonetically from a Japanese work.

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A CAPITAL HAND AT GO

By T. KADOYA

ONE of the most popular indoor games in Japan is *go*; and among the many who have distinguished themselves in the game none was more famous than Honinbo Shusai; he easily commanded the highest grade in the ranks of *go* experts, known as *meijin*.

Honinbo is the family name which has now governed the realm of *go* for generations. In the Tokugawa period this family had the honour of its head being chief instructor in the game to the Shogun; and even to-day the highest honour an expert in the game can command is to succeed to the name of Honinbo.

The real name of the founder of the great family of *go* experts was Tamura, the ancestor being one Yasuide Tamura who served the lord of Karatsu in the province of Hizen. One of the family came to Yedo; his father became *gokenin*, a small retainer of the Shogun, changing his family name from Asahara to Tamura; and to this man has born in 1874 a son whom became Honinbo Shusai.

The father himself was an ardent player of *go*; almost every day he had a game with some of his family or friends, so that the interest of the son was aroused in the game from the earliest years. By the age of ten the child could play well; and as his years advanced so did his knowledge of the intricacies of the game. Soon he was a match for his father, and went on to take lessons from greater experts, especially with a first-grade instructor at Sarugaku-cho, Kanda, Tokyo. He had a habit of visiting the teacher daily on his way home from school; and the unusual enthusiasm of the lad for the game inspired the teacher's interest in him. He advised the father to send the son to the Hoyensha school of *go*, saying that if the lad had some time with teachers of the very highest grade, he would prove to be a wonder at the game.

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This advice was taken and the young *go* enthusiast entered the Hoyensha at the age of eleven. This school was one of the best, and even after the establishment of the noted Honinbo school, it continued a close rival. At the Hoyensha young Tamura devoted himself to the game with all his powers, at the same time attending school and studying the Chinese classics. By the time he was 13 he had taken first rank as a *go* player. It may be explained that *go* players are divided into eight grades; those in the eighth grade are known as quasi *meijin*, and those higher take rank as *meijin*. It must have required considerable talent for the game to have attained first grade at the age of thirteen. The ordinary man never attains this grade. But by the age of 18 Shusai gained the second grade. As both his parents had died, he was now an orphan, and had to depend on himself for the future. He thought of going into business, and then of going to America and promoting the game of *go*, but his plans failed. He had to leave the Hoyensha and took lodgings at Atago-machi in Shiba, Tokyo, but found it impossible to support himself as a player of *go*. Later he got employment in an intelligence office near by.

About this time, by a stroke of good luck, a Buddhist priest happened to pass the window of the intelligence office and noticed young Tamura sitting inside. The priest entered and spoke to him, expressing surprise to find him there, thinking he was still at the Hoyensha; so he asked the reason for the change of place. The young man informed him that he had to leave school and take up work for a living. The kind priest proposed to make arrangements with the school for the young man's return, but Shusai declined the offer, saying that the school had asked him to come back, but he felt that he must now take up some practical way of making a living. Then the priest intimated that he was from the Tofuku temple in Boshu, and proposed that yonng Tamura should come to the temple and continue the study of *go* there. This kind offer he accepted with gratitude, and accompanied the good priest back to Boshu. There he was very happy, devoting most of his time to problems of the game, and giving lessons to all the priests of the establishment, in return for his keep and clothing. He read at this time all that had ever been written about *go*.

After a year or so Shusai returned to Tokyo and opened a school for teaching *go* in the house of Shimizu Hoden, a teacher of Chinese literature at Roppongi in Azabu, with whom the young man used to study Chinese books at night. Abut this time he was introduced to the holder of the Honinbo rank in the game, Shuyei Tsuchiya, who had reached the seventh grade.

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In a game with this master, who allowed a handicap of two pieces, the pupil won; and so in three games he won each time, and the master accorded him fourth grade on the spot. By the age of 23 he had attained the fifth grade, and sixth grade at the age of 27, and the seventh at 32. On reaching his 35th year Shusai suceeded to his master and took the name of Honinbo, being raised to the eigth grade. By the age of 41 he was in the rank of *meijin*, the highest rank possible.

While Honinbo Shusai was still quite young man Marquis Inouye took him with him on a trip to Kyushu, for the fun of seeing him oust all the *go* players which one meets everywhere one stays in Japan, for it is the most common game among all classes. Whether they stayed over night at an inn or at the mansion of some wealthy friend, all who faced Shusai were vanquished at the game, to the great amusement of the on-lookers. At the residence of the great Fujita family in Kobe the Marquis did not let on that Shusai was an expert at the game, and remarked to his host:

"Say, Fujita San, this student is very fond of *go*. Have you any good players here who would like to try a game with him?"

Mr. Fujita said he knew of one expert who would no doubt make an interesting opponent to watch, so he called him, and he came. For a time the contest seemed equal on both sides, what is called *tagaisen*, each only moving alternately, but young Tamura finally won. In the next game he allowed a handicap of two pieces and won; in the third, three pieces, and won. The opponent remarked that it was very strange how the youth could win; and at last he affirmed that no one of student class could play so masterly a game as the young man played. At this Marquis Inouye could not refrain a burst of laughter, and then revealed the secret that the man was matched against Tamura, the great expert, upon which the whole company burst into laughter.

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CURRENT JAPANESE THOUGHT

By THE EDITOR

Prince Tokugawa Welcomes New American Ambassador

WHEN THE NEW American Ambassador, Mr. W. R. Castle, Jr., arrived in Japan he was given great welcome by the nation. This was warmly expressed by Prince Tokugawa at a banquet tendered the Ambassador by the America-Japan Association, of which the Prince is President, and the interests of which he does much to promote. Prince Tokugawa said, among other things, that he looked for the noble leadership of the United States in the great cause of world peace, and expected the London Naval Conference to be inspired by the spirit of the Kellogg Peace Pact for the total abolition of war. He emphasised Japan's appreciation of President Hoover's wisdom in choosing such a man as Mr. Castle to represent America in Japan, as the new Ambassador was familiar with the problems of the Far East, and imbued with the peace-loving principles of America. Prince Tokugawa assured the new Ambassador that Japan would always be found on the side of the nations supporting peaceful policies and principles, doing all in her power to promote international good-will. The only regret was that the new Ambassador may not remain in Japan as long as Japan desired him, and Prince Tokugawa hoped that Mr. Castle's sojourn here might be extended.

Japan and America

IN RESPONDING to the welcome of Prince Tokugawa at the dinner given by the Japan-America Association the new American Ambassador to Japan made some very interesting remarks, among which not the least significant were the references he made to Japan-American relations in China, a subject very important from a Japanese point of view. In the course of his address Mr Castle said: "I am sure that all that Baron Shidehara said in his address to the Diet on the question of China would be most warmly applauded in the United States. There are times, it is true, when certain Japanese suspect the purposes of America, and when certain Americans suspect the purposes of Japan. But these certain Americans and certain Japanese are trouble-making people. It is our duty to see that they shall never instil suspicion into the minds of either government, thus disturbing the serenity of our relations. If, however, any dispute should ever arise we have Treaties binding us to confer, and, even if full and frank discussion through diplomatic channels

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should yield no settlement satisfactory to both sides, we must not forget that both nations, having abjured in the most solemn and emphatic manner an appeal to arms in such circumstances, would continue to seek peaceful methods for the solution of the difficulty. For this reason no American of any standing in his own country can think of using anything except these peaceful methods as a means of settlement. The idea is foreign to all American thought. Instead of this we know that Peace is guaranteed on the Pacific because we know that both nations will show in the future the same fidelity to national commitments that they have shown in the past. We have no quarrel on the subject of China. I can see none even faintly looming in the distance."

Anglo-Japanese Alliance

THE OSAKA ASAHI says that the Anglo-Japanese Alliance was abrogated because of England's difficulty in adjusting a naval understanding with the United States so long as the Alliance continued. But the abrogation of the Alliance caused profound anxiety for an increase of naval armament on the part of the naval authorities of Japan, which was subsequently relieved in a measure by the Washington Conference. As this fortunate turn of affairs was due largely to the interference of diplomatic as against naval officials, the *Asahi* thinks that the outcome of the London Naval Conference will depend chiefly on how far the naval and the diplomatic officials of the respective Powers represented there come to an understanding prior to the assembling of the Conference. The Geneva Conference was wrecked through neglect of this precaution, and the London delegates should take warning from the Geneva debacle. In any case, if England and America are determined to maintain navies of sufficient strength to menace Japan's defences, even at so great a distance, it is unreasonable to suppose that Japan ought not to maintain naval defences at least equal to obviating the menace.

Winter Bloom

THE WINTER SEASON this year in Japan has proved so exceptionally mild that in some places, even as far north as Yokohama and Tokyo, plum blossoms appeared as early as January, though usually not coming out before the middle of February. There is nothing so beautifully poetic to the Japanese mind as the sight of a plum tree in bloom with snow falling or on the ground. It excites public attention to a far greater degree than the snowdrop could ever do in England. But this year it was the absence of snow to any extent, as well as the very scant degree of frost, that induced the opening of the plum blossoms so early. Gazing across the landscape the eye is entranced with glimpses of plum and almond blossoms looking like trellised clouds against the forest background, or clouds suspended in midair. And then, as the plum and the almond blossoms fade and fall, in quick succession comes the season of cherry blossoms with a still greater wealth of bloom, all the parks and gardens, as well as much of the landscape, flecked with cloud-like scenes of bloom. Then crowds of picnicers are seen enjoying themselves in gay costumes under the trees where feasts are spread and happy afternoons spent in the golden sunlight and fragrant atmosphere of youth and flowers.

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